

# ources

a publication of concordia multi-faith chaplaincy

Vol. 3 No. 1  
Fall 2008





Concordia Multi-faith Chaplaincy

**Sources...**

a publication of  
Concordia Multi-faith Chaplaincy

Vol. 3, No. 1  
Fall 2008

**Editor:**

Rev. Ellie Hummel

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Terri Jo Frew

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Katja Philipp

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## Services for Muslim Students

**Prayer Spaces...**

H-716 (SGW) or SC 03-02 (Loyola)

**Friday Prayer - 2295 St. Marc**

Imam Elmenyawi meets with students, on the 3rd Friday of each month, after Friday prayers.

**For information and prayer times:**

Muslim Student Ass'n at 848-7410 or  
[msa.concordia@montrealmuslims.ca](mailto:msa.concordia@montrealmuslims.ca)  
<http://msa.concordia.ca/>

**SGI Buddhist Club**

A movement aiming at peace, culture and education based on the philosophy of Nichiren Buddhism

**Morning Gongyo Chanting**

**Tuesdays 10:30 AM-12:00 noon.**

**Annex Z, Room 05.**

**Info: [sgi\\_buddhist\\_club@yahoo.com](mailto:sgi_buddhist_club@yahoo.com)**

**editorial**

Whenever I turn on my computer, I receive a friendly "welcome" inviting me to delve into the wonderful world of technology and broaden my world and my relations by using the tools and opportunities technology provides. Because computers, communication and technology have such a central place in many of our lives, Multi-faith Chaplaincy decided to make it the theme for this term's issue of *sources*. We, too, invite you to think about technology, its uses and abuses, its possibilities, strengths, gifts and challenges. We hope that the articles and art work in this issue are jumping-off points for many interesting conversations, whether they be on-line, in a virtual world, in real time, in a coffee shop, or in the spaces of Multi-faith Chaplaincy. We welcome you to many interesting conversations!

And speaking of welcome: Multi-faith Chaplaincy welcomes a new staff member. Laura Gallo has joined our department as an Interfaith Educator. Together with Marie-Paule Martel-Reny, she will provide opportunities for learning and engagement with different faiths. For more details about their work, please see the article, "So what is an Interfaith Educator?" below. For a list of all of our staff, as well as the days each staff member is working, please see the back page.

So welcome! Welcome to Concordia, and welcome to Multi-faith Chaplaincy and all the opportunities and invitations to reflect on technology, spirituality, faith, community, life and meaning! ☺

**Ellie Hummel**

**so what is an interfaith educator?**

I have been asked this question countless times since I started working at Concordia University Multi-faith Chaplaincy in December 2007, both by students and faculty, as well as intrigued friends and relatives. It took me a while to come up with an answer that was concise enough to fit into a conversation and would still adequately portray how diversified and groundbreaking this work is.

Basically, an interfaith educator fosters inter-religious understanding through knowledge, experience and communication among people of different religious backgrounds - including agnostics, "spiritual but not religious", and yes, even atheists. An interfaith educator is not a chaplain, and does not have to be ordained or trained within a specific faith tradition (although she/he could be). For instance, my own background includes studies in music, education, and the sociology of religion, but also living abroad, teaching, and working with immigrants and adolescents. I see my work as one of translation and introduction, and of the creation of opportunities for meaningful encounters.

Interfaith Educators organize activities and programs that give Concordia students the opportunity to explore different religious traditions, and to engage in dialog and discovery across denominations. An example of such activities is *Our Neighbour's Faith*, a free monthly visit to a religious site in the city that includes the opportunity to ask questions of religious leaders

and members of the faith community. Interfaith Educators are also a liaison between Multi-faith Chaplaincy and the religious or spiritual student groups on campus; this means that student groups as well as individual students can contact us for help and resources in planning events such as workshops, fairs or conferences. For example, in January 2008, Multi-faith Chaplaincy worked with Hillel to organize conferences with Rabbi Steven Greenberg, the first openly gay Orthodox Rabbi. These conferences, followed by discussion panels, took place at Concordia, McGill and Université de Montréal and were a great success.

continued on page 6, see **So... What**



## stylus, press, net: the reshaping of education by technology



The American author Nicholas Carr has recently published a provocative essay in *The Atlantic Monthly*: "Is Google Making Us Stupid?" He argues persuasively that the Internet is effectively reshaping the human brain, just as earlier technologies, like the ancient development of writing and the more recent invention of printing, brought about fundamental alterations in the way we think. Carr suggests that the very strengths of the Internet are weakening our ability to concentrate, to focus and to assimilate the long and complex texts that are the bedrock of western civilisation. The ability to locate small and often obscure bits of information with remarkable speed and ease, and the power to browse through dense forests of data that previously would have required visits to multiple well-stocked libraries: these boons of the contemporary era may be poisoning the very well-spring of intellectual culture.

Any fair-minded person who has spent a lot of time on line must acknowledge that what Carr writes has some considerable truth. The immediate gratification of a thousand snippets of information does diminish our ability to plough through a thousand closely written pages, and to make sense of detailed and complex chains of argument, in search of that one "aha!" moment where we connect deeply with the mind of another human

being, and where we add another brick to that soaring inner edifice of learning that in the not-so-distant past defined the educated person.

Carr does, however, invite us to be sceptical of his own scepticism, recalling both Plato's fear that writing would destroy the ability to memorize, and the deep-seated anxieties that the invention of printing aroused in those who rightly feared its revolutionary power. What might an optimistic sceptic see in the current digital revolution of potential benefit to higher learning and to the propagation of western intellectual culture?

Such a person might suggest that just as earlier technological sceptics failed to foresee the many benefits of the new inventions whose darker side they foresaw and decried, Carr's musings inevitably omit some welcome advances that may come of this brave new techno-world. One essential factor to bear in mind is that today's new technologies concern communication at least as much as they do information; they may bring a new immediacy to the educational context as a result. As new digital communications and information technologies become more pervasive, interactive, and immersive, it should soon become possible to replicate digitally most if not all features of the best classroom experiences, without

the limitations of time and space imposed by the bricks-and-mortar campus and in a way that makes the "virtual" experience indistinguishable from the "real".

In such a world, students could attend an online lecture at any time and from any location of their choosing, and still find themselves immersed in a digital classroom where rich interaction with their "classmates of the moment" would be natural. In such an environment, imaginative professors will find ways to stimulate and enliven the education experience through the application of new technologies, just as Renaissance scholars took full advantage of the new printing technologies to spread learning far more widely and rapidly than had ever before been possible. Like any other technology, today's digital media bring the prospect of changes that provoke both anxiety and exhilaration. Tomorrow's professors will exploit their new possibilities to the fullest. ♡

**David Graham**  
Provost and  
Vice-President Academic

### Hillel

Hillel House, Jewish Student  
Centre is located at 3460  
Stanley. Contact us for info  
about our Fall programs.

[www.hillel.ca](http://www.hillel.ca)  
514-845-9171

## Roman Catholic Eucharist

in The Loyola Chapel:

**Sunday 11:00 AM**

**Mon, Wed & Fri -12:05 PM**

### BUILDING BRIDGES

#### Prison Visit Program

A Thursday evening discussion  
group once every 3 weeks with  
inmates of Leclerc Institute  
Orientation required!

Next orientation:

September 11, 2008

6:00 PM, Annex Z, Room 05

Info: Bernie Glover

### Looking for Roman Catholic Students!

We are looking for Roman Catholic  
Students who would be interested in  
helping to form a **Catholic Students  
Association** at Concordia.

If you are interested contact  
Fr. Paul Amegashie

### Zen Meditation

Every Wednesday, Annex Z, Room 05  
Instruction at 10:45 AM  
Sitting from 11:00 AM-12:00 noon

**September 24 to December 3, 2008**  
Contact Myōkyō for more information.

### Peer Support Program

#### Students Helping Students

A drop-in centre for listening, referral  
and information  
run by (trained) students for students.

Free and confidential for  
Concordia Students!  
Monday - Thursday  
11:00 AM - 5:00 PM

SGW, Annex Z (2090 Mackay), Room 03

Loyola: Please check with our office.

Info: (514) 848-2424 Ext. 2859





## communication: fact or fiction

When we reflect upon the concept of communication, we tend to think about the new devices that are constantly being developed. Although these resources allow almost instant communication with each other, they can also be isolating. Communication is a process by which information is exchanged between individuals through a common system of symbols, signs or behaviour.

For centuries, people communicated through their language, body language, art, music, instruments (drums beating to deliver a message from one village to another). Then Alexander Graham Bell's phenomenal invention, the **telephone**, changed our concept of communication forever. Since then, studies in communication have evolved as we moved into the cybernetic age. Today we use email, cell phones and computers to transmit information without truly relating to others. Two people working in the same company may exchange information every day without ever physically meeting. Many times, when seeking information, one deals mostly with automated devices. They are intended to be efficient and simple, but they bypass true human interaction.

Communication is deeply and largely the *in-visible* connection we create within ourselves, with others and with the Creator no matter which name we give to the Creator.

As a chaplain, how can I explain that there is a *communication* between the *Divine Power* and the Universe? Was there ever a proof of God talking to someone or dictating prophecy for others to write down? *Communication* is not only through sounds or through

signs; it is also body language and even silence. The act of refraining from speaking is in itself a profound type of communication.

Humankind has forever sought expressions that link their being to some greater power. We are hungry and thirsty for love. We are like roots, searching desperately for a source of nourishing and nutritive water. The Source obviously exists and deploys the dynamic of drawing to itself all those who are hungry and thirsty to

communicate. We call that a search for spirituality.

We humans need to communicate. Without communication we fall into deep distress. The hermit in the middle of nowhere communicates through prayers for the well-being of humanity and of all creation. The traditional doctor in a village in Africa or in the Amazon speaks to the tree before cutting a branch and its leaves for medicinal purposes. That is also a spiritual communication.

It is only through true communication that life is made simple and harmonious. The ability to communicate is everywhere in our present society, in our literature, in our art, in our music. Listening is the ultimate communication skill and the one we are in danger of losing in our hurried lifestyle in this age of instant communication. ☺

**Fr. Paul-Marie Amegashie**  
Roman Catholic Chaplain



## communicating in real-time or really communicating?

I admit it. I am a bit slow when it comes to technology. I always seem to catch onto some new technology months or even years after it becomes popular. I got an iPod just a year or so ago, and only after a friend gave me a hands-on demonstration on how to work it.

My foray into Facebook was a similar experience. For many months, I resisted the idea of joining. I heard people talk about their wall, their profile, their "is"-status, what causes they had joined and sundry other things; and it all sounded like an exotic

discussion. It wasn't until some colleagues talked about Facebook as a way to communicate and publicize events that I decided to take the leap.

I was looking forward to many interesting conversations on my wall, ways to connect with people and engaging reflections and insights. But none of that happened. Instead, I got lots of one-liners: "Hey, how is your world out there?", "Cool! You finally did it!" I was invited to join several causes,

and I have been somewhat faithful at tending my green space, sending good karma and watching gifts grow. But I realized pretty quickly that I can spend a whole lot of time doing nothing. And, maybe more importantly, I started to realize that Facebook, and other social networking websites, only give the illusion of being connected and being in community.

You see, I am interested in deep discussion, in listening to each other

for the purpose of learning and growing. In most conversations I have, I want to get beyond the "Hi, how are you" level of conversation to a level where we really hear what is going on in each others' lives. True, there is a place for quick, friendly encounters, but there is such a big need for deep listening and for speaking the truth as we know it. When I speak with my friends (and I truly mean friends, not just people I agree to connect with on the computer), there is a sense that our relationships must always grow and deepen and evolve, because our lives are constantly changing. Being in relationship with one another, truly listening to one another is a sacred activity.

And it is that ability to deepen relationships that I don't see on Facebook. There, conversations seem to stay on the superficial level. This is

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## communicating in real-time or really communicating

(cont'd)

great for exchanging information, but that's it.

And yet, Facebook and other social networking sites have tremendous power in our society and have been used with enormous success for social causes and indeed for the benefit of humanity and creation. When an event happens on the other side of the world, the internet makes it possible to share news in the blink of an eye. It allows for instant compassionate response as well as long-term strategies across borders and cultures. For example, much of the Earth Hour movement and momentum spread with the use of the internet, and such sites as Facebook. Earth Hour was observed across the globe and across all time zones, and thus had a lasting impact. This simply would not have been possible without social networking sites.

It seems to me that the use of Facebook, like so many other situations in life, has to do with choice. We have a choice to use it as a tool to live well and in a life-giving manner. We can use it as a tool to build community, empower, connect and bring hope. And it is up to us to use this tool wisely, to use it, rather than let our lives be dictated by it. It is up to us. What do you choose? ☺

**Ellie Hummel**

Coordinator, Multi-faith chaplaincy

## We are Looking,

### Are You?

Looking for students connected to the Anglican, United and Presbyterian churches to build community, have interesting discussions, get involved in social justice issues and other projects.

Contact Ellie Hummel.

## face-to-face

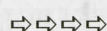
You may have heard of the man who said a long while ago that there was more information in one square yard of the forest than in all of the libraries in Europe. These days we consider how much info we are able to store on our 8 GB memory key. What kind of impact does our ever-increasingly complex world of electronic communication have on our spiritual beings? More specifically, how does this world of the internet and so much information available impact our ability as human beings to make full relationships in/with our lives?



I write from the point of view of a person who practices in the Zen tradition. I use the word "practice" to cover everything that we do in our effort to achieve clear understanding and to benefit other beings – meditate in the zendo, chant Buddhist texts, wash dishes, sort out the worm compost box, walk on the mountain, compose an email message, put up a video link on one's Facebook page, listen to a free concert at the Jazz Festival. All of these examples of activities are "practice" if done not by rote but with full presence of mind and spirit.

When one is fully present in mind and spirit, there is the opportunity for excellent communication. Communication is this very important tool in developing relationships with others, in community building and in addressing the feelings of alienation that seem to be pervasive in our modern culture. Our increasing use of and dependence on the net leave us slaves to a mode of communication that is not face-to-face simple talk and probably not one which has us fully present.

With this e-communication explosion, we are better able to learn more about our particular spiritual tradition and to be in contact with like-minded people without the limitations of geographical proximity. The World Wide Web's capacity for cheap, relatively easy global publishing and networking has expanded our opportunity to explore controversial or specialist topics. Some would go as far as saying that easy



## Interfaith Lunchtime

Interested in meeting other students from different faith backgrounds and have an informal discussion?

Then come and eat with us.

**Tuesdays, 12:00 noon – 1:00 PM**

**Annex Z, Room 105/106,**

Starting September 16, 2008.

Bring your lunch. Tea and Fair Trade coffee will be served.

For information, contact Laura Gallo.

## Volunteer Experience

Learn about yourself by reaching out to others!

Contact Ellie Hummel to find out about various volunteer opportunities on and off campus!

## face-to-face (cont'd)

availability of interaction and feedback for authors and readers means that the net threatens existing hierarchies and challenges the established traditions.

The Zen tradition embraces the one-on-one, face-to-face encounter between student and teacher and the communication which ensues. In Zen practice, we go beyond thought, recognizing that thoughts are just symbolic, simply constructions to describe our experience of reality. Even if net users are accessing Buddhist ideas and absorbing them intellectually, this is not the experience of "immediacy", of being present to the moment, of letting go of thought.

We feel the stress of a too-full life. We have much more obligation or responsibility to respond to the barrage of e-messages. We fill up our "free" time with a barrage of information and superficial communication, leaving no space for time out from thinking. We are less and less in the position of being present to the moment at hand, which many spiritual traditions, including Zen, deem essential. ☺

**Myōkyō Judith McLean**

Zen Buddhist

Associate Chaplain



## so what does an interfaith educator do? (Continued from page 2)

Interfaith education is a new position that stems from Concordia's changing demographics. Traditionally, university chaplaincies have been Christian; however, the religious diversity now found in universities across the country calls for inclusive spiritual services where a broad range of religious traditions are present. Interfaith educators, in accordance with the Multi-faith Chaplaincy mission, encourage dialog and understanding between Christians, Jews and Muslims, but also with other groups such as Pagans and Baha'is, who are often less known but no less important.

At Concordia, the interfaith educators also meet with individual students around interfaith, spiritual or personal issues. This is one of the best parts of my work: meeting a wide variety of students and talking about beliefs, culture, possibilities, and the search for meaning in this complex world. I highly value the input that I get from the students because the more I get, the better I can respond to their needs.

So I would like to end this article with an invitation: if you have ideas for events that you'd like to see happening, questions about other faiths, or aspects of religions or spirituality you'd like to explore, don't be shy and get in touch, whether by sending an email, by calling or by visiting us at Annex Z! Both Laura Gallo and I will be delighted to hear from you. ☺

**Marie-Paule Martel-Reny**  
Interfaith Educator

## an ode to community, technology, community technologies

At the end of my street, there's a community notice board. Here's the technology: chainsaws and sawmills to harvest the wood and pulp mills for paper; thumbtacks to pin our notices; simple. So the community notice board is there in all its primitive glory with a few notices about community gardening, compost workshops, yard sales, and the like.

I was thinking about the news and how sometimes I don't know about things going on in the world because I don't always listen to the CBC or pay for the Gazette. So I find things out through word of mouth and maybe people could perceive me as ignorant because of that. But then I ask myself how many people actually know what's going on right on their own street, their own neighbourhood. So many people feel very alienated from the place where they live.

It's really empowering to have something like a community notice board, or to have flyers about community meetings dropped in my mailbox. I know that I'm very lucky to live in a place where people care about their neighbours and about the wellbeing of our limited green space.

I heard a poet once rhyming in the voice of a character who passes homeless people on his way home from work but is in a haste to get home and watch the news to know the big events of the world and so he disregards these people on the street saying "I have no time for you." The poet mocks the character that he takes on and the audience becomes defensive: but no, homelessness is a big world issue and you're right in front of it!

Local technologies can keep us from being so narrow-sighted. Grassroots publications and 'zines connect us to the people who live in our city. Photocopying radical literature makes me think about what a radical invention the printing press was.

So how do we cherish our relationships and build community?

I sing to musical instruments. They are machines; beautiful machines. They sing from the street and call me outside to where the neighbours are.

I sing to telephones that sing in rings and connect voices sharing a moment together and sometimes those voices say, "It's a gorgeous day. Let's go for a bike ride."

I sing to community radio that sings songs I've never heard before and may never hear again.

I know that technology can often be a grab for our money and that it's really important to recognize that. But I think it's important to talk about how technology helps us, how we shouldn't give up on our more primitive technologies just yet, and when it comes right down to it, technology is pretty awesome. It gives inventors a medium for creativity and innovation and it helps us find more ways to connect to the people who surround us and the communities where we find belonging. ☺

**Liz Colford**  
Geography, Planning and  
Environment Student

### Welcome (Back) Celebration

Join us to celebrate the beginning of the school year with food, music and good company!

The Welcome Back Celebration will take place on

**Thursday September 18, 2008**  
**4:00 - 8:00 PM in Annex Z**

Bring your musical instruments to jam, or your CDs and mp3s to play! You are also invited to join Chaplaincy staff and associate chaplains for a blessing and meditation circle at 5:00 PM.

### Sacred Sounds:

#### *Music as Spiritual Path*

Discover music from different cultural and religious traditions, and learn how sound, voice and rhythm can become paths to spirituality. No musical skills required, but you are welcome to bring your musical instruments!

**Wednesdays 3:30 - 4:30 PM**

**Annex Z, Room 05**

**Starting September 24, 2008**

Info: Marie-Paule Martel-Reny

### Graduate Connection

Are you a graduate student? Do you feel isolated and in need of human contact? The Interfaith Educators – grad students themselves – want to open a space for students to discuss and reflect on their graduate experience.

For more info, contact  
Marie-Paule Martel-Reny or  
Laura Gallo



## Mother Hubbard's Cupboard

A Vegan Meal for just \$2  
Served with great community and conversation!

**Every Thursday**

**5:00 – 7:00 PM, Annex Z**

**Starting September 25, 2008.**

For more information or to help out, contact:

[mohubbs@alcor.concordia.ca](mailto:mohubbs@alcor.concordia.ca)  
or Laura Gallo

You can also check out Mother Hubbard's info and blog at:  
<http://mohubbs.wordpress.com>

**See you at Mo Hubbs!**

## Used Book Sale

*Come and browse!*

*Come and buy!*

*Come and help!*

The Used Book Sale takes place on  
Monday and Tuesday,  
October 6 & 7, 2008  
in the LB Atrium!  
Proceeds go to the  
Student Emergency Food Fund  
and to scholarship programs.

To help with set-up (on Sunday, Oct. 5), sale (Oct. 6, 7) and take-down (Oct. 8), contact Tracey Fisher.

## 24/7 Faith:

**How do we live out our  
Christian faith when it comes  
to current issues?**

*Water, government policies, use  
of money, relationships,...*

Come and explore current issues from  
a Christian faith perspective!

Please bring: curiosity, an open mind,  
your questions!

Mondays 12 noon – 1:30 PM,  
Annex Z, Room 02,  
Starting September 22, 2008

## Sikh Student Association

Contact Manjit Singh if you  
are interested in attending  
meetings with this group.

## Concordia Association of Baha'i Studies

Musical Devotionals every 2<sup>nd</sup> Friday  
4:00 - 6:00 PM in Annex Z Room 05.

This semester: Sept.12, Oct.10,  
Nov.14, Dec.12, 2008

Info: [concordiacabs9@gmail.com](mailto:concordiacabs9@gmail.com)

## Chabad House

We are pleased to host Chabad Bistrot – a vegetarian restaurant with student prices – open Monday-Friday 11:00 AM - 4:00 PM. Come join us for Shabbat and Holiday prayers and meals, Hebrew lessons, Kabbalah, Talmud and more. Chabad House is located at 3429 Peel St.

[www.chabadhouse.org](http://www.chabadhouse.org)

## The Art of Living Club

*To live life fully and freely is an art, requiring skill, intuition, creativity, and knowledge.*

**Weekly Yoga, meditation, spiritual  
knowledge**

**Tuesdays, 4:00-5:30 PM**

**Annex Z, Room 05**

Also uplifting service projects

Information: 514-690-1424

## Insight (Vipassana) Meditation Sessions

**led by Daryl Lynn Ross, Retired Chaplain**

**at Annex Z, Room 05**

**Wednesdays 5:15-6:45 PM,  
beginning September 17, 2008**

First-timers please come at 5:00 PM. Instruction, sitting, guided meditation, Buddhist teachings. Open to new participants all semester; no registration required.

Also Sunday day-long meditation  
retreats on October 26 and  
November 16, 9:30 AM to 3:00 PM;  
donation requested; **please register**

**Info: [daryllyn@alcor.concordia.ca](mailto:daryllyn@alcor.concordia.ca).**

## Our Neighbor's Faith

Interested in learning more about Montreal's faith communities? Our Neighbour's Faith offers monthly tours of religious sites and the opportunity to ask questions to religious leaders and community members. Visits are free and bilingual!

For details of each visit, contact  
the Interfaith Educators

## Drum Circle!

Community drumming has been a long-standing musical tradition in almost every part of the world. The drum circle is an opportunity to share rhythm and get in tune with others and yourself. Whether you're a weekly tam-tam aficionado or a first-time drum enthusiast, come feel the beat.

**Tuesdays 5:30 - 6:30 PM  
in Annex Z, Room 105**

**Starting September 23, 2008**

No experience necessary. Bring your own drum and/or percussion, as extras will be limited.

Contact [Laura Gallo](mailto:Laura Gallo) for more  
information.

## Do you want to stay in touch with Chaplaincy...

...hear about upcoming and new  
events and volunteer opportunities?

Drop by the offices, e-mail one of our  
staff or check our website for instructions on how to join our listserve.

<http://deanofstudents.concordia.ca/chaplaincy>

## spiritual and religious student groups

Art of Living (non-denominational spiritual group)

Spiritual Awareness Fellowship (non-denominational spiritual group)

Chabad (Jewish)

Hillel (Jewish)

Student Christian Movement

Concordia Christian Fellowship

Concordia University Pagan Society

The Vedic Culture Society of Concordia

Muslim Student Association

Student Association for Muslim Awareness

The SGI (Soka Gakkai International) Buddhist Student Club

If you would like to get in touch with any of  
these student groups, contact  
Marie-Paule Martel-Reny or  
Laura Gallo



## our in-house team



Ellie Hummel (Rev.)  
Ecumenical Chaplain  
Chaplaincy Coordinator (Mon-Fri)  
Offices: S-Z 02/ L-AD 130-3  
Phone ext: 3590  
Ellie.Hummel@concordia.ca

Fr. Paul-Marie Amegashie, sma  
Roman Catholic Chaplain  
Loyola Office: L-AD 130-2  
Phone ext: 3587 (Tue, Wed, Th)  
Paul.Amegashie@concordia.ca



Marie-Paule Martel-Reny  
Interfaith Educator  
SGW Office: Z 104 (Wed)  
Phone ext. 3591  
intfaith@alcor.concordia.ca or  
mmartelr@alcor.concordia.ca

Laura Gallo  
Interfaith Educator  
SGW Office: Z 104 (T, Th, F)  
Phone: ext. 3591  
intfaith@alcor.concordia.ca or  
l\_gallo@alcor.concordia.ca



Tracey Fisher  
Secretary/Receptionist  
SGW Office: Z 102  
Phone ext: 3593  
Hours: Mon-Fri – 9 AM to 5 PM  
Tracey.Fisher@concordia.ca

Bernard Glover  
Departmental Assistant  
Loyola Office: AD 130  
Phone ext: 3588  
Hours: Mon-Fri – 9 AM to 5 PM  
Bernard.Glover@concordia.ca



## our associate chaplains...



**Hindu**  
Dr. T.S. Rukmani  
rukmani@alcor.concordia.ca

**Jewish**  
Rabbi Shlomo Mahn  
RabbiMahn@gmail.com



**Hillel Contact:**  
Bev Shimanski  
514-845-9171  
Bev@hillel.ca

**Muslim**  
Imam Salam Elmenyaw  
514-748-8427  
salam@succedent.net



**Sikh**  
Mr. Manjit Singh  
lo.man@sympatico.ca

**Unitarian**  
Rev. Diane Rollert  
514-485-7654  
DianeRollert@ucmtl.ca



**Zen Buddhist**  
Myōkyō Judith McLean  
514-842-3648  
czenmain@dsuper.net

**Baha'i Contact:**  
Ilona Weinstein  
514- 485-9543  
ilonaweinstein@sympatico.ca

## would you like to come visit?

*You will always find a warm welcome at Multi-faith Chaplaincy!*

**sgw:** annex z (2090 mackay, across from the Hall bldg.)

**loyola:** administration building l-ad 130

**if you would like to call ahead..... dial 514- 848-2424 and enter the desired extension at the prompt.**